



Ham radio goes to church

The congregation of Community Baptist Church, Laurel, recently experienced a different kind of worship service. Bill Mullican, deacon and ham radio operator, and pastor/teacher Buster Wilson thought of giving the group a real contact with one of South America's missionaries. They erected a "home-grown" antenna from telephone wire and 2 x 4 planks. Then, on Bill's not so home-grown radio transceiver, they made the contact over 4,000 miles. Members were allowed to ask the missionary questions and share their faith. Pictured is Bill seated at the radio's controls. The Community fellowship features a Sunday night "body life" service and weekly verse-by-verse Bible study.

World hunger will be discussed at rally

John Cheyne, consultant for relief ministries at the Southern Baptist Foreign Mission Board, will be a guest speaker during the annual Mississippi Baptist Men's Rally, August 20. Cheyne will talk about Baptist responses to world hunger.

The rally, which includes a banquet and a special conference, will take place at Parkway Baptist Church in Jackson, on West Capitol Street near the Jackson Zoo.

The banquet portion of the rally, which is sponsored by the Mississippi Baptist Brotherhood Department, begins at 5:30 p.m., and the conference portion begins at 7.

Tickets are required for the banquet, but not for the conference. Tickets to the banquet cost \$5 per person and may be purchased from the Brotherhood Department, Box 530, Jackson, MS 39205, phone 968-3800. Only a limited number of tickets may be sold, so first come, first served.

Admission to the conference portion of the rally is free and seating is plentiful.

The banquet speaker will be Barry Landrum, pastor of Bossier City First Baptist Church in Louisiana. He went there in 1977 from the pastorate of First Church, Greenville, Miss.

Musical guests for the banquet will be the Hometown Reunion, a Jackson-based barbershop quartet. Members of the group are Wayne Derrick, Howard Flowers, Charles Stacy, and Bill Lumpkin.

Carl Bates will be featured, along with Cheyne, during the service following the banquet. He is senior pro-

Draper follows through on 'open letter' pledge

By Dan Martin

EULESS, Texas (BP) — Southern Baptist Convention President Jimmy Draper met July 1 with denominational vice presidents, following through on a pledge he made in "An Open Letter to Southern Baptists," printed in this issue.

Draper, pastor of First Baptist Church of Euless, a suburb of Dallas/Fort Worth, was elected president of the 13.8 million member denomination in the recently completed annual meeting in New Orleans. John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., was elected first vice president, and Gene Garrison, pastor of First Baptist Church of Oklahoma City, was selected as second vice president.

Sullivan was nominated for president, but was eliminated on the first ballot. Draper went on to defeat Duke K. McCall, chancellor of Southern Baptist Theological Seminary in Louisville, Ky., on the second ballot. Sullivan went on to win first vice president on a second ballot.

Sullivan and Garrison are seen as "moderates" in the denomination, while Draper has been identified as part of the "inerrancy" camp.

In his letter, Draper expressed "gratitude for the high privilege of representing" Southern Baptists, and said he "did not accept the position lightly, but seriously and prayerfully."

"I realize these are days of great stress for the entire Christian community and especially for our Southern Baptist Convention. I understand the tremendous pressures we're facing. Both my father and my grandfather pastored Southern Baptist churches for a total of 90 years. Because of this background, I have a grasp of where we have been and where we must go. Our major challenge now is to join hands and hearts to complete Bold Mission Thrust. To that end I pledge myself this year as your president."

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Draper's letter did not mention criticism that immediate past president Bailey E. Smith, pastor of First Southern Baptist Church of Del City, Okla., did not consult with his vice presidents and did not take into consideration their suggestions on key appointments, but did say that he values the "suggestions and guidance" of the two officers.

SBC bylaws require the president to appoint the members of the committee

(Continued on page 3)

From: Jimmy Draper, President, Southern Baptist Convention

An open letter to Southern Baptists

I want to express to all of you my gratitude for the high privilege of representing you as president of our convention. I do not accept the position lightly, but seriously and prayerfully.

I realize these are days of great stress for the entire Christian community and especially for our Southern Baptist Convention. I understand the tremendous pressures we're facing. Both my father and my grandfather pastored Southern Baptist churches for a total of 90 years. Because of this background, I have a grasp of where we have been and where we must go. Our major challenge now is to join hands and hearts to complete Bold Mission Thrust. To that end I pledge myself this year as your president.

I need your prayers. Pray for the two vice-presidents, John Sullivan and Gene Garrison. We will meet in Euless several times during the year to pray together and to discuss plans. I value the suggestions and guidance of these two co-workers. Pray also for the appointments which I must make. The individuals selected must have impeccable credentials both as Christians and as Southern Baptists. Their names will be released well in advance of the convention in Pittsburgh. I pray that these actions — consultation with the vice-presidents and early release of appointees — will help to build confidence and trust among us all so that we can convene in Pittsburgh next year with a renewed vision of reaching our world for our Lord Jesus Christ.

Because reckless accusations and slanderous charges have no place to such behavior, I urge each of you to join me in prayer that we will turn our energies instead against Satan and the forces of evil. Truly we are in a spiritual warfare, and we must put on the whole armor of God in order to claim the victory that Christ has already won for us. May God lead us as we continue to be an even greater army for him in these days.

Again, thank you for letting me be your president this year.

The Baptist Record

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McAteer had White House backing to seek SBC action

By Stan Haste

WASHINGTON (BP) — An aide to President Reagan has confirmed that New Right leader Edward E. McAteer received White House encouragement to work for Southern Baptist Convention support of a constitutional amendment on school prayer.

Morton C. Blackwell, special assistant to the president, told Baptist Press that he and McAteer regularly consulted before the New Orleans meeting. During that conversation, Blackwell said, McAteer predicted the SBC would endorse the prayer amendment.

Blackwell, whose primary duty is to line up support for Reagan policies as White House liaison to Christian and other religious groups and to conservative political organizations, told Baptist Press: "I thanked him very cordially."

In an interview immediately following the convention, McAteer told Baptist Press that a White House official,

presumably Blackwell, called him two weeks before the New Orleans meeting, asking him if the Baptist Joint Committee on Public Affairs would seek a resolution opposing the amendment and, if it did, to help deliver a resolution of support.

McAteer is founder and president of Religious Roundtable, an organization formed three years ago to work for New Right causes and support the candidacy of Ronald Reagan for president. The Southern Baptist layman, a member of Bellevue Baptist Church, Memphis, claims credit for recruiting prominent preachers, including Jerry Falwell, to New Right politics.

During his post-convention interview, McAteer declared of the resolution supporting the prayer amendment, "God intervened here today."

He said the 3-1 vote approving the proposed amendment was due primarily to the oratorical skills of a pair of prominent pastors who urged passage during convention debate. Charles

Stanley of First Baptist Church, Atlanta, and Morris Chapman, of First Baptist Church, Wichita Falls, Texas, "carried the day," McAteer said.

In his remarks to messengers, Stanley declared that the Supreme Court decisions of 1962 and 1963 were "only one step in the demoralizing of America." The Atlanta pastor, a member of the national executive board of Moral Majority, said Reagan's prayer amendment represents an effort "to protect our religious freedom" and warned, "If we continue to remain silent we will one day lose our freedom in our church houses as

well as the school houses."

Chapman told messengers that since the Supreme Court decisions 20 years ago, atheists, humanists and secularists have opposed prayer in schools. "That's not the company we need to be keeping," he declared. "It is not the company of the committed."

Chapman's remarks in particular were greeted with thunderous applause and shouts of approval. The vote to approve the resolution came within minutes.

Although McAteer did not speak during the debate on the prayer resolution (Continued on page 2)

Baptist Record announces subscription rate hike

An across-the-board increase in subscription prices has been announced for the Baptist Record effective Sept. 1 by Don McGregor, editor (Editorial, Page 4).

"This was an exceedingly difficult decision to make and came only because there seemed to be no alternative in the face of tremendously increased postal rates in January of this year," McGregor said. "In spite of the

increase in postal rates, we have waited this long to increase subscription rates in the hope that the mailing cost could be softened," he added. He pointed out that the new every family plan rate of \$5.52 will be only 4 cents per month per family.

In addition to the every family plan rate of \$5.52, the club plan rate will be \$6.72, and the annual individual rate will be \$7.35.



Backyard Bible Church workers at the Winona Housing Authority area were Donette Blaine, Alan McNair, Stanley McNair, and Regina Randle.

Teams turn up 100 prospects in Carroll, Montgomery counties

Four college men doing Bold New Work, Summer Missions, in Carroll-Montgomery Association were successful doing Backyard Bible Clubs and people search, reports Nolan Houston, director of missions. The team working in the Winona Housing Authority area had an average attendance of 14 for one week in backyard Bible club, while the team in the Valley Hill area (working with Jim Gilbert, pastor of Valley Hill Baptist Church), had an average attendance of 19.

Daniel Hall of Clinton and Bruce Hennington of Terry had Tammie Avant help them in their Backyard Bible Club at Valley Hill but they did their people search themselves.

Stanley and Alan McNair, both of Jackson, had as their helpers Regina Randle and Donette Blaine, from First

Baptist, Winona, who helped five days, along with Tracy and Terry Ellison and Barbara Carter from Scotland Baptist Church, who worked in afternoons in people search.

These college youths are working through the Cooperative Missions Department, Mississippi Baptist Convention Board, under supervision of Ray Grissett. They have moved on to other associations and will return August 1 to do another week's work in Carroll-Montgomery Association. The teams turned up over 100 prospects for the churches there.

One team of college students stayed with the Nolan Houstons and the other with Russ McCleland, summer youth director, First Baptist, Winona, with both teams eating two meals per day with the Houstons.

Cynthia Clawson will sing at Baptist Youth Night

Cynthia Clawson will be guest musician for the 1982 Mississippi Baptist Youth Night, Aug. 13 at Mississippi Coliseum in Jackson.

The program, which features two sessions in order to accommodate the large number of youths who attend the annual event, will also feature Landrum Leavell as guest speaker. Leavell is president of New Orleans Seminary and is a former pastor of Mississippi Baptist churches.

Cynthia Clawson is a singer based in Nashville who recently joined Grady Nutt on the program of a concert for World Hunger in New Orleans during the Southern Baptist Convention.

In her earlier work, she was accompanied by her sister, herself, or on tape. Now she is joined by a guitarist, percussionist, and two keyboard artists.

At the Youth Night program, Raymond Brown, composer and arranger of such Cynthia Clawson recordings as "Softly and Tenderly,"

and "I Heard about a Man," will be playing keyboard.

She has just returned from London where she performed at the Wimbley Country Music Festival before crowds of over 10,000. This was reported to be the first time a gospel musician has been included in the festival.

The two sessions of Youth Night allow for as many as 20,000 to attend the sessions, with the coliseum holding 10,000 at each. The two times will be 6:30-8 p.m., and 9:10-10:30 p.m. Anyone from any part of the state may attend either session. These times are a departure from the times printed in the Baptist Diary for 1982.

Mississippi Baptist Youth Night is sponsored by the Mississippi Baptist Convention Board each year. Each program offers an evangelistic message.

Susan Clark, part time music specialist with the Board's Church Music Department, is chairman of the youth night committee.

State worker resigns in registration probe

By Dan Martin

NEW ORLEANS (BP)—A state denominational employee has resigned and four churches (out of 35,000) have been publicly cited in an investigation into registration irregularities at the 1982 Southern Baptist Convention.

Jim Thomas, 48, church training director of the Missouri Baptist Convention, resigned June 23, at the request of MBC Executive Director Rheubin South, after an investigation revealed Thomas presented false credentials to register as a messenger at the annual meeting of the 13.8-million-member denomination.

Thomas, a member of First Baptist Church of Jefferson City, Mo., was one of ten persons asked to return ballots and other credentials after it was discovered their churches had more messengers than permitted under Article III of the SBC Constitution which allows a maximum of 10 messengers per church.

In addition to the Jefferson City church, which registered 11 messengers, including Thomas, the other churches publicly cited for having too many messengers were: Riverside Baptist Church in Jacksonville, Fla., 15 messengers; Second Baptist Church of Memphis, Tenn., 13, and First Baptist Church of Tucker, Ga., 11. Pastors of those churches said the errors were unintentional.

Registration Secretary Lee Porter, of Nashville, Tenn., reported the 125th annual meeting of the SBC registered the second highest number of messen-

gers ever, 20,438, second only to the 1978 meeting in Atlanta, when 22,872 messengers registered.

He will write the churches cited since it is not a matter between the SBC and individuals, but between the denomination and churches.

Thomas told the *Word and Way*, news journal of the MBC, he was not elected a messenger from the First Baptist Church, but his former associate, Gil Brink, was. Thomas said when he heard Brink joined a church in California, where he has accepted a new position, and was no longer eligible to be a messenger from the Missouri church, Thomas signed his pastor's name to a letter certifying he had been elected.

However, Brink notified First Church he could no longer be a messenger and Mrs. Nelson Duke, wife of the pastor, was certified as the tenth messenger. Earlier, the congregation elected her as first alternate.

Pastor Nelson Duke, a member of the SBC Executive Committee, said he was astonished when the church was cited for violating registration rules. "We had been very careful to elect only 10 messengers and then some alternates," Duke said.

"I am truly sorry about the whole affair, but the church was careful to abide by the rules," he added.

In an interview with *Word and Way*, Thomas expressed sorrow and regret for registering illegally, calling his actions "the most stupid thing I've ever done."

Porter told Baptist Press the inves-

tigation is continuing. "I think we are going to uncover some more irregularities," he said.

Porter said the matter of registration "is a question of integrity. I am not playing political games or trying to politicize the registration. What I am trying to do is to insure the integrity of the registration and balloting process."

He said he is going to "follow through" with the registration investigation, and that if he uncovers other irregularities, he will "name names" and publicly cite churches.

(Martin is BP news editor.)

Preschool Workshop is scheduled

Denominational leaders in the area of pre-school curriculum work will be among the resource leaders for the

14th annual Preschool Workshop scheduled at Mississippi College July 19-24.

Taking part in the week-long workshop will be Bob Couch, supervisor, pre-school curriculum section,

Sunday School Department, Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.; Mrs. Janet Kemp, director of the Pre-school Education Center at New Orleans Seminary; Mrs. Doris Rouse, a teacher in the Metropolitan Nashville Tenn. Public Schools and a conference leader at both Ridgecrest and Glorieta Baptist Assemblies; and Mrs. Kaye Keeton, a kindergarten day care special worker for the Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board.

Among the topics to be covered during special interest groups each day will be "Personal Preparation for My Job," "Professional Preparation," "Behaviors and Guidance," "Learning and Disabilities—Recognizing and Refer," "Families in Crisis," "How Children Learn," "Improving Oral Communication Skills," and "Nutrition Education."

Special general sessions during the mornings will cover such topics as "Preschool Education for the Future," "Puppetry and Dramatic Play," and "Assessment Skills."

1982-83 volunteer mission projects

Mississippi Projects

Baptist Children's Village—Through the mission effort of Mississippi Baptists, we have been able to renovate six of the India Nursey cottages, leaving six needing painting, flooring and varying degrees of construction work. In addition, this fall and winter we will need assistance in adapting facilities for cottage use at several out of Jackson locations.

Brick or block the front of the Baptist Mission Center in Jackson—Presently, the front of the Baptist Mission Center is picture windows that are broken easily. There is an urgent need to brick this area up and put in a couple of small windows. Due to the location and duration of this project, it would possibly need to be completed in one day. The Baptist Mission Center is a large warehouse type building where clothing and food are stored and shelved for distribution through our emergency and work of the Hinds Madison Association. Six to ten men are needed, as soon as possible. You would need some knowledge and ability in brick laying.

Men in the church near the school will look after the school while he is gone, Ragland said. Many of the church families have already left for east Beirut.

Ragland, who has provided shelter to refugees and operated a clinic for the ill and wounded in Beirut Baptist School almost since Israeli warplanes first attacked the city June 4, plans to attend his son John's wedding June 24. He was the last Southern Baptist missionary to leave the embattled city.

He will be reunited with his wife, Leola, who flew back to the United States two weeks after the conflict began.

The night before Ragland left west Beirut was a bad night for shelling, he said in a telephone interview. None hit the school, which now houses about 40 refugee families, but some fell within a few blocks.

Student groups and others continue to provide food packets for refugees staying in school and other public buildings. Though few fresh fruits and vegetables are available on the streets, "there do seem to be ample stocks of canned goods" (in west Beirut), he said.

Ragland left west Beirut July 3 to attend the monthly meeting of the Lebanon Mission in Mansouriye. He stayed temporarily on the east side when Israeli soldiers closed off border crossings to the west sector.

He was allowed back in July 5 only because he convinced the border

guard he was a clergyman. Re-entry was virtually a miracle, he said.

"I felt lonesome, like a fish out of water," Ragland said, explaining why he returned to west Beirut temporarily. "I wanted to see the people one last time before I left and to see what was happening there."

Back inside, Ragland said he discovered both determination to defend the city and optimism that an agreement might still be reached.

Men in the church near the school will look after the school while he is gone, Ragland said. Many of the church families have already left for east Beirut.

Some of the other Southern Baptist missionaries still in Lebanon are also making plans to leave the country.

Missionary Wayne Fuller, whose wife, Frances, left during the first week of the conflict, will come to the United States July 17. He will accompany Nancie Wingo; a single missionary, and Ashleigh Dunn, the daughter of missionaries Pete and Pat Dunn. David and Maxine King are planning to return to the United States later in July.

(Webb writes for the FMB)

RA camps nearly filled

All weeks of R.A. Camp at Central Hills have been filled except resident camp Aug. 9-13 and Dad/Dad Weekend July 23-24.

Thursday, July 15, 1982



Mission youth team members and their trainers are, left to right: Don Hicks, Daniel Hall, Keith Ward, J. Ray Grissett, Alan McNair, Marty Harper, Lavon Hatten, Stanley McNair, and Bruce Hennington.

McAtee had White House

(Continued from page 1)

tion, he played a major role in shepherding it through the resolutions committee, frequently advising committee chairman Norris W. Sydnor Jr., a Religious Roundtable leader in Maryland, and monitoring the panel's proceedings throughout the nearly 25 hours of committee deliberations. The vote within the committee to report favorably the prayer resolution was 9-1, with only California layman David Maddox opposing it.

Sydnor's dependence on McAtee's advice also was visible during the floor debate on the committee's 24 proposed resolutions, when McAtee repeatedly offered suggestions on the platform to Sydnor and other committee members.

McAtee also said he did not regret the convention's refusal to go along with a separate resolution proposed by the committee to censure Baptist Joint Committee executive director James M. Dunn for criticizing Reagan's proposal.

"I'd like to impact the man for good," McAtee said. "I'm not for overkill." He is eager to give Dunn a new chance, he added, if the Washington leader will "repent."

(Hastey writes for the Baptist Joint Committee.)

Stamps move

(Continued from page 1)

Ceiba in Honduras on the Caribbean opposite the Bay Island. He will go as a field missionary, taking the place for the next year of Hoyt and Louise Roberts who are returning to the States for furlough. After the first year, Stamps said he and Glenna may move into the interior of Honduras for pioneer work.

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Growth takes aggressive strategy

By Tim Nicholas

Ron Lewis is in business to teach church members that the only thing that can prevent church growth is lack of population.

But, according to the head of Church Growth Designs, which operates out of Nashville, "for the most part, most people do not believe their church can grow again."

Lewis, a bearded former employee of the Baptist Sunday School Board and former director of church development for Illinois Baptists, calls his programs "Adventures in Sunday School Growth." He held two recently for Mississippi Baptists courtesy the Mississippi Baptist Sunday School Department. He spoke with the Baptist Record in an interview following one of the sessions.

"The adventure for me is trying again — not waiting for it to come to you," said Lewis of the things he tries to teach participants. "For most people, doing anything aggressive is outside the norm."

He explained that he tries to get par-

ticipants in his meetings "to move from the traditional approach of 'y'all come' to an aggressive strategy."

But he said that there are prices to pay for church growth. One is in money. A church, he said, "won't reach unbelievers unless you spend large sums of money." The average church, he said, is reaching children and church members, but that "unbelievable sums of money are needed to reach into the marketplace." He noted that advertising is invaluable and that no church in America is going to grow without it for long.

The other price is in things that affect the members in the church. "There are sacrifices," said Lewis. He mentioned traditions and symbols that get in the way of church growth. He said it is difficult for a person who married in a church building to realize that perhaps the only way to grow is to relocate the church. He said other factors affect the church member such as the possibility of newcomers, sitting in "their" pew, taking "their" parking

place, or causing "their" class to be divided.

Lewis said that among Southern Baptists, where he spends most of his consulting time, about 78 percent of the pastors believe the number one priority of the church is to reach the world for Christ. Studies show, he said, that only 11 percent of the lay persons believe that is the priority.

He said that the church is the only organization in the world that is designed to "win the world."

Since the local church is the basic resource, he said, he believes Southern Baptists need to change some priorities. "You can spend so much money on a university or a hospital and there is no money left to reach the world — except in a secondary way — our secondary ways are taking more of our time and money and personnel." Lewis said that is like the tail wagging the dog.

Lewis said that there is no set formula for growing a church. Basically, any list should include a belief that the church growth is the will of God;

"somewhere your prayer ministry has to be included," and to turn a church around, "you must get into small group structures in order to get that desire to grow."

Keeping that desire is often tough on pastors. "In the Bible they nearly always kill the prophets," said Lewis. "As you look at the realities of pastors, it's tough to keep the dream alive." Some, said Lewis, wind up their pastoral years coasting on out. However, there are some men who "just can't live by that," he said, men who "believe the church is here by divine appointment."

Lewis said that he believes it is time "for the church to rise up in the midst of economic chaos and show the people there is an alternative—and prove to the world that God's ways are not tied to men's circumstances."

He listed five needs that a church can meet in today's society—loneliness, hopelessness, purposelessness, fear, and emptiness. "If the church will speak to those needs," said Lewis, "it will reach people."



Large Church Stewardship Conference

Record keeping among topics

The Baptist Sunday School Board's computerized recordkeeping system will be among topics to be discussed at a conference at Lake Tiak O'Khata, July 19-20.

Mike Overcash of the Sunday School Board will discuss how churches can use computerization for better recordkeeping at the "Mississippi Baptist Large Church Stewardship Conference" at the resort camp near Louisville.

Joining Overcash on the program will be Robert Kilgore of the Home Mission Board, Winfred Moore, pastor of First Church, Amarillo, Tex.; William O'Brien, vice president of the Foreign Mission Board; and John Rush, a staffer with the Southern Baptist Stewardship Commission.

Kilgore will discuss "The Church, the Economic Situation, and Inflation." Moore will speak on "Growing a Giving Church." O'Brien will discuss "Global Missions: the Holy Spirit and

Human Strategy," and Rush will discuss "Major Characteristics of the SBC Budget Programs and Related Resources."

A number of Mississippians will provide input for the program which is sponsored by the Mississippi Baptist Convention Board's Stewardship Department. These are John Alexander and Julius Thompson, who staff the department; Earl Kelly, MBCB executive secretary; John Armistead, pastor of Calvary Church, Tupelo; Claude Anthony, business manager for Broadmoor Church, Jackson; Ferrell Blankenship, minister of education, First Church, Hattiesburg; Bill Causey, pastor of Parkway Church, Jackson; Earl Craig, pastor of First Church, Jackson; Frank Gunn, pastor of First Church, Biloxi; and Kenneth Lundquist, business manager of First Church, Jackson.

Other program personalities include John Marshall, minister of administration and education at First Church, Laurel; Joe McKeever, pastor of First Church, Columbus; Charles Myers, pastor of Alta Woods Church, Jackson; and Jimmy Porter, pastor of First Church, Louisville.

Senior adults at conclaves will hear new musical

Program features for two senior adult conclaves in August at Gulfshore will include evening messages by William Hinson, pastor, First Church, New Orleans, and morning Bible study by Wilbur Swartz, retired professor of preaching at New Orleans Seminary.

Conclave I is scheduled for Aug. 16-18 and Conclave II will be held Aug. 19-21. Reservations are still available for both programs.

The new senior adult musical, "Kingdom Within," will be presented during the first conclave by First Church, Gulfport, under direction of Jimmy Cutrell, minister of music; and during the second by Parkway, Jackson, under minister of music, Mike Smith, who will head the music team for Conclave II.

Hinson will appear in two other program segments, speaking on the subject, "Painting Your Own Life's Rainbow." This is an adaptation of a presentation on motivation he makes to civic groups in lecture tours and which is also available on tape.

Working with Smith in Conclave II will be Tommy Byrd and Jerry Green of the Parkway music staff, along with Myrna Loy Hedgepath, music evangelist. The music team for Con-

clave I is composed of Larry Black, Becky Payne, and Eva Aultman Hart, all music staff members of First Church, Jackson.

Meditation features will be led by Sarah Taylor and Billie Buckley, pastors' wives from Arlington Heights, Pascagoula, and Parkway, Natchez.

Harold Kitchens will present the work of the Mississippi Baptist Foundation and Paul Lee, one of the program coordinators, will lead a one-session leadership conference in addition to making a general program appearance discussing enlarging horizons in senior adult ministry. Glenn Shows of First, Clinton, will direct fellowship activities.

H. H. Hargrove died in Texas

Hubbard Hoyt Hargrove, former pastor of Columbus Avenue Baptist Church in Waco, Tex., died in Waco, July 3.

Hargrove was born in Shubuta, Miss., July 27, 1895. He was a graduate of Mississippi College, the University of Colorado, and earned master and doctor of theology degrees from Howard Payne University gave him an honorary doctorate.

With the exception of brief pastorate in Mississippi, Hargrove's ministry was in Texas. He was pastor emeritus of Coggins Avenue Church in Brownwood and served on numerous convention-related committees.

He was author of *At the Master's Feet, Personalities Around the Cross, The New Testament in Scripture and History, and Jesus Christ, the Eternal Same*. His booklet, *The New Testament Church*, has been translated for use in the mission field.

Participants may register by sending a registration fee of \$15 per church to the Church Music Department, Box 530, Jackson, Miss. 39205. Deadline for registration is Nov. 8.

These festivals are sponsored by the Mississippi Baptist Convention Board's Church Music Department and the Church Training Department, which works with Senior Adult ministries.

Gary Nichols has moved from Tyler to First Church, Long Beach as minister of education and visitation.

Draper follows..

(Continued from page 1)

The Texas pastor said the three discussed "a lot of different things that relate to the convention" including "some mechanical things" like presiding, order of business, facilitating discussions, resolutions.

Also, he said, "we have discussed the fact that I will be making some appointments in the next few months. We talked about the kind of people we want to serve on those committees. We have not discussed names."

Draper added "we have been getting to know each other better. It has been a very fruitful time." He commented not much time had been spent discussing theology. "We are all conservative. There has not really been much need to discuss any details of that."

BAPTIST RECORD PAGE 3

Thursday, July 15, 1982

USE ELECTRICITY

WISELY

Only you can determine the amount of electricity you use. Electric power is a valuable resource, so conserve it whenever possible. A few tips:

Make sure your home is properly insulated . . . keep thermostat at 68 degrees in winter, 78 degrees in summer . . . conserve hot water and use appliances wisely. For a free folder on how to save, contact your nearest MP&L office.



MISSISSIPPI POWER & LIGHT

Helping Build Mississippi

DIRECTOR FOR WAYLAND BAPTIST UNIVERSITY INTERNATIONAL OCCUPATIONAL CENTER

POSITION DESCRIPTION: The I.O.C. provides a broad range of occupational, vocational and adult education programs. It is an integral part of Wayland Baptist University. The Director will be responsible for planning, program development, promotion, fund raising, budget preparation, faculty recruitment and development, and physical facilities.

QUALIFICATION: An advanced degree in an appropriate field of study, teaching experience in junior college or vocational programs, evidence of successful administrative and professional activity. All applicants must evidence a vital Christian faith and support the University's Christian commitment.

APPOINTMENT DATE: September 1, 1982 or as soon as possible.

CLOSING DATE: July 20, 1982.

SALARY AND RANK: Senior professional rank, competitive salary.

APPLY TO: Dr. David W. Knight, Dean; College of Applied Arts and Sciences; Wayland Baptist University; Plainview, Texas 79072; Phone: (806) 296-5521.

Applications should include a resume of personal, educational, church and professional background; transcripts, reference sources and a statement of why you want to serve in this position.

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Editorials . . .

School prayer and confusion

The prayer in public school issue somehow has become tremendously confused.

Southern Baptists historically have been strong proponents of complete separation of church and state. In fact, it was Baptists (before the days of Southern Baptists) who were responsible for the idea being made a part of the national Constitution.

It is true that our nation was founded on the basis of a belief in a Creator; that our money bears the motto, "In God We Trust," and that sessions of Congress are opened by prayer.

These concepts were put into being early in our history, and evidently our early leaders did not feel that they violated the constitutional requirement that Congress not make any laws "respecting an establishment of religion." In the early days in the United States the practice of religion generally meant, evidently, the worship of God.

Things have changed a great deal. The United States accepts more immigrants than all the other nations of the world combined, and they bring their religious concepts with them. A worldwide welcome and religious liberty are cornerstones of our national posture. This has complicated our lives greatly, however.

So a simple statement in the Constitution and a simple decision by the

Supreme Court that governmental or school officials shall in no way be involved in public school prayer have become so twisted and misused that a reasonable position seems almost impossible.

First, lower courts began deciding there should be no outward manifestation of prayer at all in public schools. The Supreme Court still stood as a bulwark of reason and indeed did overturn a lower court decision in Missouri, making it possible for college students to gather voluntarily in prayer groups on the campus. The high court reversed itself a bit later, however, when it ruled that high school students in New York could not be afforded the same privilege. This to some degree put the court in the position of deciding at what age a person should be allowed to practice his religion publicly. Yet the Constitution says that Congress shall not prohibit "the free exercise" of religion. And the Supreme Court is supposed to interpret only.

To compound the issue, some religious groups, including some Baptists, began to call for the "return of prayer" to the classroom. Among these groups were such organizations as the Moral Majority, and the effort became known as the religious new right.

Suddenly, just before the Southern

Baptist Convention last month, President Reagan announced that he was going to push for an amendment to the Constitution that would eliminate any opposition to voluntary prayer in the public school. Then Vice-President George Bush abandoned his topic during an appearance before the Pastors' Conference in New Orleans and spoke in defense of the religious new right.

Bush said that the Constitution was meant only to keep the government out of the church, not the church out of the government.

Bush was wrong. History will bear out the fact that it was the persecution tactics of established church groups in the early days that caused Baptists to fear the influence and power of an established church.

Now we find (story on page 1) that the President himself has entered into an effort to influence Southern Baptists to support his proposed legislation calling for an amendment to the Constitution. No doubt, this is the first time in Southern Baptist history that such a thing has happened. It worked, for the Southern Baptist Convention did indeed take a stand in favor of such an amendment.

Let there be no misunderstanding. This paper is not opposed to students in any school gathering by their own volition and without any sort of official

sponsorship for prayer groups on campus at times when there are no school activities for those involved. There should not be a need for a constitutional amendment for that to be possible. As does SBC President Jimmy Draper, we favor court remedies first.

According to the news item on Page 1, Ed McAtee, a member of Bellevue Baptist Church in Memphis, became the liaison between the White House and the Southern Baptist Convention. Through a series of circumstances a friend of McAtee's, Norris W. Sydnor of Maryland, became chairman of the resolutions committee. McAtee reportedly played a major role in the efforts of the resolutions committee and in consultation during debate on the resolution by the convention.

Shortly before the convention, James Dunn, executive director of the Baptist Joint Committee on Public Affairs, spoke rather harshly of the President's efforts at amending the Constitution. The resolutions committee sought to censure him for it, but the convention refused to go along. On this issue McAtee has taken it upon himself to provide judgment. As is pointed out in the story, he is for giving Dunn another chance, if he will repent.

The convention already has faced that issue and made its decision to make no statement. That is how the issue must remain.



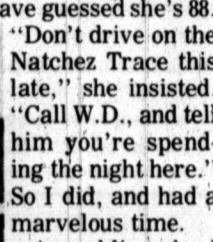
Faces And Places

By Anne Washburn McWilliams

A "natural-born" teacher

"Welcome! My house is your house!" With that, Mrs. Ruth Ellis hugged me and set before me a dish of luscious strawberries and cream. Warmth of her alto voice and friendliness in her brown eyes told me she meant it.

She leaned a bit on her cane, but her white hair was done in a becoming style; I'd never have guessed she's 88.



Ruth Ellis

"Don't drive on the Natchez Trace this late," she insisted. "Call W.D., and tell him you're spending the night here." So I did, and had a marvelous time.

As public school teacher and Sunday School teacher, she

has touched hundreds of lives. Last October, First Baptist Church, Mathiston, gave her a plaque and a "book of letters," in appreciation for her 70 years of teaching Sunday School at Blythe Creek and Mathiston.

A Sunday School class of teen-agers stands out in her memory. As with every class, she presented the plan of salvation. Then during a revival, 14 of the 15 on roll made professions of faith. The 15th went off to fight in World War II. "His mother and I prayed that he might be spared, and that he might come to Christ. Our prayers were answered."

Since 1975 she has read the Bible through every year. "My mother always read three chapters a day."

Her small book-filled brick house in Mathiston stands beside the two-story house where she and her late husband lived.

"Vertigo and arthritis and high blood pressure compete for my attention," she joked. "Cataracts limit my reading now, but I have more time to think. The sunset of life requires more praying and thinking and inspiration than the sunrise. There is not as much incentive toward things of the world."

A hundred miles from home that morning, I had remembered my camera—still on my dining table. So Julia, Mrs. Ellis' granddaughter, and her husband, Bob Faulk, music director at First Baptist, Mathiston, came to take her picture. They brought Miranda, age two months. Besides these, I learned, she has 18 grandchildren; six great-grandchildren; four daughters (all studied at Blue Mountain—two got degrees there and two at State); and one son (owner of the store his father established).

Another son died at 51.

Ruth Hester (Ellis) was born in Choctaw County, a "natural-born" teacher. "My father believed in kids working on the farm more than in their

going to school." Though she failed to get all the formal education she desired, her brilliant mind soaked up wisdom and knowledge from experience and wide reading. High score on a teachers' exam got her a certificate and a job in a one-teacher school that she kept 10 years. "I loved it!"

One summer session at a teachers' normal school she met another teacher, Noah Ellis, whom she married. He died 27 years ago. During World War II, she started a long stint of teaching history in high school at Mathiston. "I liked to have the students tell me in their words what the lesson meant to them. If the pupil has not received anything, you actually have not done any teaching."

At least three times she was on the pulpit committee of her church. Always excited about missions, she was WMU director 35 years. Now she keeps in touch with shut-ins by phone. Senior adult women meet at her house monthly for WMU, and Bible study. "Old folks here who can't get out at night go to prayer meeting Wednesday mornings," she said. "I like that good quiet worship time."

She continued, "When we give all ourselves to the Lord, and ask him to use us in his plans, then he will bless us and we will see spiritual growth. Sometimes we (church members) just work on our own plans, not God's."

When she was associational WMU director, Webster County WMUs doubled from 3 to 6. On a reviewing council with James Drane (then Webster director of missions), the two listened to an older GA explain how to be saved. They asked if she had experienced this in her life; as a result, the girl realized her own need for salvation.

"My husband always encouraged me," she recalled. "Husbands are really helping the missionary cause themselves when they encourage wives in their mission activities." Together she and Noah owned a grocery and dry goods store. While bookkeeper for the store, she taught herself to type, and learned sign language so she could communicate with deaf customers. She retired at 77.

As I was leaving her house, she gave me a crocheted, cross-shaped bookmark. "Crocheting settles my nerves," she said. She's made—and given away—100 afghans.

"I'm thankful for long life," she said, "with the many opportunities and pleasures afforded me, and I am happy. As I told one of my granddaughters: Life should be balanced. Take care of your spiritual, mental, social, and physical health, to be happy and at your best."

Book Reviews

HURRY BEFORE SUNDOWN by William G. Tanner (Broadman, paper, 144 p.) "I can still hear my father saying to me, 'Hurry and get home before sundown,'" writes Tanner. Hence the title, *Hurry Before Sundown*, underscoring the urgency of the need for all Christians to get involved in missions.

He presents some crises and opportunities facing the church in the closing years of the 20th century. Tanner, president of the Home Mission Board, SBC, is a former pastor of First Bap-

tist Church, Gulfport. Numerous illustrations make the book highly readable. Tanner's sharing of his own personal sense of mission is infectious.—AWM

PICKING UP THE PIECES by Clyde Colvin Besson (Mott Media, paper, 209 pp., \$5.95). In this penetrating book about shattered marriages, the author probes for reasons for marriage failure and then helps to lead the hurting person out of despair, to a restored feeling of human worth and dignity. He not only seeks to aid the divorced and widowed; he helps singles cope with the problems of single living, and to improve their personal growth. Besson, founder and director of Christian Growth Ministries of Houston, Texas, is a graduate of New Orleans Seminary. He is a professional adviser to Parents Without Partners. Though some readers may not agree with all he says, he writes with honesty and compassion. —AWM

Freedom is a precious thing today. Those who have it cherish it; Those who fear it want to destroy it; And those who don't have it will still fight for it.—Harvey C. Jacobs.

Guest opinion . . .

One team or lose

By Ron Kirkland

The Southern Baptist Convention held in New Orleans could have been one of the most magnificent meetings in our history. We adopted a \$106 million dollar budget without batting an eye. We heard reports that told of record breaking statistics. We have accumulated the largest missionary force of any evangelical group in the world, and we have more young people training in our seminaries than at any time in our history.

When in the history of all denominational meetings have 2,000 responded to an invitation after an evangelical message as happened Sunday night when Billy Graham preached in the Superdome? What other group of people could gather more than 1,000 people at once to go into the streets of New Orleans to share the Good News?

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It happened in New Orleans this year. With all of this good, why did so many of us come home from New Orleans with a sense of despair? The answer, I believe, lies in the motivation of a question asked one messenger as the convention concluded. "Well," someone asked, "who do you think won this year?" Fortunately the question was not directed toward me because I could not possibly have answered the question.

And so we fought. The two Mississippi senators, Thad Cochran and John Stennis, have helped us immensely. Mississippi Congressman Jamie Whitten, who is chairman of the House Appropriations Committee, has been sympathetic and very helpful all along. But we haven't been able to get past the President.

Credit must be given to a gallant bunch of state paper editors who have done everything that was asked of them as we were guided by experts

from Washington. Credit must also be given to Evelyn Keyes of the *Baptist Record* staff, who has carried a great deal of the load as the battle has flowed through the *Baptist Record* office. Southern Baptists owe her a debt of gratitude, for her work has reached far beyond the boundaries of this state.

Appreciation must be expressed to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, and the Executive Committee of the board as they have said to us that they would support us in the continuation of the fight.

We have not run out of the will to fight. We have run out of time.

The increasing of subscription prices is a move we did not want to take. When we started the fight, we promised our subscribers that we would not raise prices without being able to say that we have done all we could to avoid it. We are able to say that. The hours and hours of telephone calls to Washington and all over the nation attest to it. The hundreds of letters written to congressmen and senators and to other editors attest to it.

But we have reached the point of having to accept what we desperately sought to avoid. We hope our subscribers will continue their subscriptions.

As never before in the history of the Southern Baptist Convention, an informed constituency is necessary. The Baptist state papers are the only vehicles for providing that information.

The decision was not reached without consultation with the *Baptist Record* Advisory Committee, which is a group of six persons elected by the Mississippi Baptist Convention to aid

going to need all of God's army on the same side. God calls all of us to do our part according to what he has given each of us. A Duke McCall or a Grady Cothern can communicate with people that would turn a deaf ear to a Bailey Smith or a Jimmy Draper. Likewise,

the conservative, fundamental pastors reach hundreds of people who would never hear a word the moderates would say.

We have Southern Baptist preachers with no education and with the highest degrees of formal instruction. This is our genius; we are a cross section of whatever culture we enter, and there is room for all in the body of Christ. We never will share the same opinion, but we do share the common goal of spreading the Good News to the uttermost part of the earth. Our methods vary, but our message really is the same.

Are great men of God like Bailey Smith, Adrian Rogers, and Jimmy Draper really on opposite sides of other great men of God like Duke McCall, Kenneth Chafin, and Grady Cothern? I do not believe that these men are really against each other, but it seems that they have become the generals of two opposing armies.

The fact is, if we are going to reach all people with the Good News, we are

sent with us that day. Hospitality in homes is available for those contacting us.

Second, we are asking those who have been touched by this church's ministry over the years (but who are not able to attend Homecoming) to write letters to us, which will be bound and presented to the church. Please use 8½" x 11" paper.

Joe N. McKeever, pastor
First Baptist Church
P. O. Box 829 Columbus, MS 39701

Information on pastors

Editor:

Second Avenue Baptist Church of Laurel will soon be celebrating its 75th Anniversary, and the Diamond Jubilee Committee is searching for pictures and information of former pastors for a history book. If anyone has pictures or addresses or knows of relatives or information concerning the following pastors, please contact Second Avenue Baptist Church, 1301 Second Avenue or Miss Betty Ruth Martin, Chairman.

Letters To The Editor

Editor:

On August 15 this church will celebrate its 150th Anniversary with a "Homecoming Day."

Because of nearby Mississippi University for Women and Columbus Air Force Base, thousands who have worshipped here now serve Christ in every state and many foreign countries.

We will appreciate your assistance in inviting former members to be pre-

Martin, Chairman, 1054 First Avenue, Lau, MS, Mississippi.

R. E. Waldrup, 1980-1910; J. L. Low, 1911; Jack E. Cranford, 1912-22; N. R. Stone, 1916; J. L. Phelps, 1916-1917;

J. C. Parker, 1923-1925; S. S. Perry, 1926; B. B. Hilburn, 1944-46; Edward J. Harvey, 1968-1969.

Also, old memorabilia is being sought that belonged to the older members of the church, which will be returned to owner.

Betty Ruth Martin, Chairman

Northwest team tackles 6 Bambi Lake projects

By Evelyn Foote

Northwest Baptist Association, under leadership of Ervin Brown, missions director, sent a 39 member team from 17 churches to Northland Association in Michigan for a week of varied mission work. The team of seven preachers, 16 laymen, 14 women, and two children traveled 20 hours by chartered bus to the Michigan Baptist retreat center, Bambi Lake, 175 miles north of Detroit.

Northland Association covers 21 of Michigan's 83 counties and has a population of 400,000. It consists of eleven churches, six chapels (missions), and nine Bible study fellowships. When the group first arrived, they conducted weekend revivals in five of the churches, with the following rotating: Ervin Brown, Shelly Adams, Jim Rosenkranz, and Randy Leslie, Hernando; Ed Campbell and Thomas Foy, Coldwater; Dean Shields, Olive Branch; and Rowland Crawford of Walls. These revivals occurred over the Memorial Day weekend.

On Monday morning, the men began working on six projects at Bambi Lake. They built a boiler room for a wood-burning furnace for the lodge; installed a cooler in the kitchen store-room; repaired the roof over the front canopy; sanded and painted the walls of a new chalet; rewired the campground, and cut wood. Mechanics also repaired the buses and

vans to be used by the association's summer student missionaries who are to work under Missionary T. B. Smith's supervision.

While the men were busy outside, the women worked each morning in the lodge, helping the staff with kitchen and housekeeping duties. Then in the afternoons, they surveyed in Houghton Lake and Prudenville, resort communities on the shore of Michigan's largest inland lake. They found 62 families who are prospects for the beginning of a Bible study fellowship. Smith plans to follow up on their work immediately.

Realizing that the Smiths are to provide room and board for eight summer missionaries, the Mississippians responded to the need by donating all their towels and sheets before boarding their homeward-bound bus.

Of the four trips that the association has sponsored in pioneer areas, those who have made all four declared this to be the best. Previously, they traveled to Montana, Wyoming, and New Jersey. Brown said that all the churches represented in the group would be informed and inspired concerning pioneer missions as never before.

(Evelyn Foote of Memphis is a communications specialist for the Baptist State Convention of Michigan and the Tennessee Baptist Convention.)



Men from northwest Mississippi build a boiler room for the lodge at the Michigan Baptist retreat center, Bambi Lake.



Northwest Baptist Association sent a 39-member team to Michigan.

Devotional Playing in the summer sun

By J. Gerald Harris, pastor, Colonial Heights, Jackson
Matthew 11:16-17

What shall I say about this nation? These people are like children playing, who say to their little friends, "We played wedding and you weren't happy, so we played funeral but you weren't sad" (Living Bible Paraphrased).

My "growing-up" days were spent in the foothills of the Blue Ridge Mountains of North Carolina. During the summer months of my boyhood days I "played" as long as daylight and parents permitted. My favorite playmate was my first cousin, Francis. Some summer days afforded marathon "fun and game" periods, interrupted on occasion by "chores to do" or "errands to run."

First, we'd begin by playing "war." We would shoot the enemy and launch our mortar attacks and call for the artillery and throw grenades until, finally, one of us would say, "Hey, I'm tired of playing 'war'; let's play something else."

Next, it was "cops and robbers." So we'd make a "heist" or rob a bank or snatch some jewelry and then run and run and run from the police until finally, one of us would say, "Hey, I'm tired of playing this game; let's play something else."

Then, it was a game of "catch" or "sink the ship" or "kick the can," but there was always the comment, "Hey, I'm tired of playing this game; let's play something else."

As I reflect upon the days of my youth, I am made acutely aware of the time I have spent "just playing" at the Christian life.

Let's stop playing and start praying; stop trying and start trusting; stop exerting self and start exalting the Saviour. There is so much to do all around us. Playing will not get the job done. We cannot even begin to accomplish the work before us in our own strength. We must trust God and depend upon him to empower us to strike out for Jesus and against Satan.

Churches all around us are declining in membership, in effectiveness, in power, because the pastor and people are playing at religion. Peter Marshall, the great Presbyterian preacher, said, "We are like men dressed in expensive scuba-diving equipment, marching around pulling the plugs out of bathtubs."

Let us roll up our sleeves for the task before us and work for the Master knowing that "the night cometh, when no man can work" (John 9:4b).

Harris

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Let us roll up our sleeves for the task before us and work for the Master knowing that "the night cometh, when no man can work" (John 9:4b).

Uniform lesson

Cornelius: a Gentile convert

By Charles S. Davis, associate professor of Bible, MC
Acts 10: 1-2, 30-35, 44-48

The story of Cornelius is one of the hinges upon which swings the door of the history of the Christian church. In his account of the spread of the gospel of Jesus Christ, Luke recorded how God providentially led his church to realize the full implication of the universal nature of Christianity.

By its very character, Christianity had to break out of the narrow confines of the "old wineskins" of Judaism. The book of Acts sets in bold contrast the picture of a risen Savior with open arms saying "whosoever will, may come" and the timid, hesitant, almost reluctant realization by Peter (and the rest of us) that God shows no partiality in receiving persons. We can learn many lessons which we need to know — especially that God values all persons and that Christianity breaks down the barriers which separate persons from each other — if we will let God speak to us through Cornelius.

I. Cornelius: his conversion (10:44-48)

Cornelius was ready for the gospel to be preached. God had prepared his heart to receive the message to be delivered by Peter even before Peter arrived in Caesarea. And when Peter stood forcefully to preach of the ministry, crucifixion, and resurrection of Jesus, a revival broke out among all the people gathered in Cornelius' house.

As Peter announced God's offer of forgiveness for their sin and called for a personal commitment of faith in Jesus Christ, Cornelius and his household responded in faith. A marvelous outpouring of the Holy Spirit came upon these Gentiles, in much the same way as the Pentecost outpouring for the Jews (Acts 2). In recognition of their conversion (not as the means for effecting it), and after the Holy Spirit had come upon them, they were all baptized.

II. Cornelius: his character (10:1-2)

Let us list some of the facts (and their implications) which we can gather from the Scripture concerning Cornelius:

(1) He was a courageous, loyal, and respected Roman soldier known as a centurion. He was in charge of 100 men — roughly equivalent to a company commander in today's army.

(2) He was a seeker after the true God, a devout "god-fearer." The term "god-fearer" was almost a technical term for Gentiles who, fed up with the polytheism and immorality of Greek and Roman religion, had turned toward the Jewish religion. Cornelius was attracted to Judaism, but had not yet become a proselyte (convert).

(3) He was a characteristically generous man, kind and charitable to the Jews of his area. He loved God and he loved his neighbors.

(4) He was a man of prayer with a desire to know God in a more personal way. And as he sought after God, God found him.

III. Cornelius: his concern (10:30-35)

While God was preparing Peter to be the instrument to bring Cornelius to Christ (10:9-29), he was also hearing and answering Cornelius' prayers. Cornelius was anxious to hear what God would have to say through Peter. He set aside all other concerns and waited four days for Peter's arrival from Joppa. He was concerned also that his family and friends hear the good news, so he gathered them about him. With eager expectation the whole

Macedonia Baptist Church, Hattiesburg celebrated homecoming July 11. Ralph and Joyce Davis, missionaries to Ghana who surrendered to missions while members of Macedonia Church, were speakers. The Believers presented special music. Gerald L. Autman is pastor; Robert Bolling is minister of music.

Springfield (Adams): July 25; dinner on the grounds; A. Abercrombie and Ralph Marshall, speakers.

Wheeler Grove (Alcorn): homecoming August 1; Kara Blackard, pastor, to lead morning service; potluck dinner; afternoon singing featuring the Heisman Quartet.

BMC students take puppets to Ontario

By Melva Graham, student, Blue Mountain College

In Burlington, Ontario, a remarkable couple, Jim and Mary Bullis, struggle to begin a Southern Baptist chapel. This was the site of intensive mission efforts by nine students from Blue Mountain College and their Baptist Student Union director, Susan Puckett.

Leaving on a Friday morning, we were headed on a 20-hour trip to Ontario and to a week filled with new experiences. For some in the group, it was the first time they had come into contact with pioneer missions. But, for all it was a time of growth and revelation of the great need in eastern Canada.

After two days of traveling with ten people in a college van, and after some difficulty in crossing the Canadian border, we arrived ready to rest. This was not at all what "Preacher Bullis" had planned for us. At about 7:30, that evening, we began distributing brochures telling about the services at the chapel the next day featuring our puppet group (which had been organized rather quickly about three weeks before our trip). The weather had been pleasant when we left Mississippi, but in Ontario, it was below freezing, with snow covering most of the ground.

The next morning at the chapel (made up mostly of children from all ethnic groups, brought in on a rented van) we were assigned Sunday School classes. We were also in charge of the service which included music, puppets, and a brief message on the reason nine college students from Mississippi would spend their spring break working in Canada.

During the next four days, we did ten puppet shows, visitation, and survey. Two of our shows were done at a downtown mission, which works mainly with men and women off the street. One show was at an Indian center, and the remainder were in the game rooms of high-rise condominiums.

Our last day was spent sightseeing in Toronto, home of over two million people with no Southern Baptist church.

Another chapel has been started about 20 miles from Burlington and Jim and Mary are making plans to begin another chapel in a nearby city. Five chapels must be started before a Southern Baptist association can be formed in Ontario, and no help will be given either Southern Baptist Foreign or Home Mission Boards can be given until an association is formed.

Scrapbook

We are aliens

Strangers on this earth,
pilgrims seeking a Holy God.
Our quest requires a lifetime
howe'er prolonged
or brief.

Our sojourn in this world
must be one of quality.
God doesn't care if our deeds are heroic,
as long as they are imitative of His.
Others will follow
our footsteps
so we must be sure
of where they lead.
—Vivian B. Norris
Marks

Like a pink rose

"Blessed are the pure in heart for they shall see God."

Prayer is like a pink rose
turning its fragile face upward
for sustenance, inspiration,
photosynthesis, life.

In like manner a human soul
looks up to God
and is nourished.

—Violet Tackett
McComb

Consummation

A song is not a song, my dear,
Until it has been sung,
No notes of bell, however clear,
Until it has been rung.

The gospel cannot be 'Good News'
Until it has been spread,
A life not lived until it's used,
Kind words until they're said.
The light would not be there at all
Less something to reflect
So objects dormant, great or small
Are only circumspect
Until there's contact—counterpart
That brings it into use.

A channel is a reservoir
Until it is let loose,
If we reflect or if we give
What difference would you say?
Accept, absorb, pass on, and live
There'll be no idle day.
—Valerie Boyd Howell
Ripley

As sure as ever God puts his children in the furnace, he will be in the furnace with them.—Charles H. Spurgeon

Bible Books

Praise to the Lord of Zion

By Gene Henderson, pastor,
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Psalm 24:1-4, 46:1-2, 84:1-12

Mt. Zion represented the presence of God for the psalmist. God had chosen Mt. Zion as his abode (68:16). Mt. Zion, the city of Jerusalem, and the temple were used to refer to God's habitation and presence. Praise to the Lord of Zion is common to Psalms 24, 46, 84. I. Preparation for worship (Psalm 24:1-4)

Two questions are answered in Psalm 24:1-4 that relate to worship: Who is worshiped? and how is he to be approached? The Owner and Creator of all the world can only be approached by one who has made adequate preparation. "Unto Yahweh" is the way the Psalm begins. Once God is brought to mind, the psalmist declares him to be the creator and sustainer, not only of everything in the world (all it contains), but also of everyone (those who dwell in it) as well. God's creative power and sovereignty are seen by the establishment of the earth upon the water (cf. Gen. 1:9, Ps. 136:6).

Only one adequately prepared can come before (ascend the hill) and remain before (stand in) the Owner and Creator of all the earth. "Clean hands" and a "pure heart" indicate that he is to be innocent in action and attitude. He must be true and faithful to God, not one who trusts (lifts up) in the false, vain things. In addition, his relation with his neighbor must be right; he must not lie or deceive (sworn deceitfully) others for his own advantage.

II. Propriety of worship (Psalm 46:1-2)

Trust and absolute confidence in God are expressed in this Psalm. God was worthy of praise because he had proven himself the refuge and strength of his people. "Refuge" suggests outward shelter while "strength" implies the power of God within. The Hebrew in 46:1b literally reads "a help in distress hath he let himself be found exceedingly." God is always available and more than adequate for any situation. The psalmist pictures the worst and most impossible situation (v. 2), and declares that his faith negates any fear. Note the use of plural pronouns which suggest that this was a corporate confession of faith.

III. Place of worship (84:1-12)

Place has always been important in worship and is so today. There is a unique hallowedness about the church building today even as Jerusalem and the temple were for the psalmist.

However, caution must be exercised lest the place become the focus of worship instead of God. Although the psalmist delights in the house of God, he never loses sight of the presence of God as the focus of worship.

Three beatitudes punctuate Psalm 84 and form a helpful outline. "Blessed" appears first in verse 4. The Psalmist contemplates the fulness and satisfaction that surely is enjoyed by those who minister in the temple. To think about the temple (v. 1) permeates his inner being with the strongest desire to be there (v. 2). He is confident of being received into the presence of God since even the smallest birds find there a place (v. 3). Most churches today would not know what to do if every member had the desire to attend and worship as the psalmist.

The second section of the Psalm (84:5-8) begins with "blessed." The man whose resources are divine is surely blessed. Perhaps the author was a pilgrim to the annual feasts. If he knew from experience the strengthening power of God's presence en route to Zion. Even if the author could not make the journey, he knew the strength of God's presence.

The journey of life, like the pilgrimage to Zion, has "valleys of Baca." God's presence and strength turn these desert places into places of refreshing and renewed strength to go on.

The final "blessed" appears in v. 12 and summarizes the third section. The theme of 84:8-12 is trust in God. Following a brief prayer and invoking God's blessing on the king (vv. 8-9) the psalmist declares once again his love for the house of God. A day in the presence of God is preferred over a thousand away from God's presence. It is better to be a servant at the entrance of the temple than to have the status and false security of the world because God provides everything necessary for life (sun) and security (shield), and doesn't limit his provision.

Therefore, the one trusting in God surely has the fulness of joy.

Worship begins with the contemplation of God. Worship also should lead to a deeper faith in God and to a greater love for God and the places or persons associated with God.

Fort Worth, Texas (BP)—Southwestern Baptist Theological Seminary will be the subject of a documentary film this fall on CBS television. Film crews were on campus April 13-16 to film for the series, "For Our Times," aired by CBS on 40 stations.

Uniform lesson

Cornelius: a Gentile convert

By Charles S. Davis, associate professor of Bible, MC
Acts 10: 1-2, 30-35, 44-48

The story of Cornelius is one of the hinges upon which swings the door of the history of the Christian church. In his account of the spread of the gospel of Jesus Christ, Luke recorded how God providentially led his church to realize the full implication of the universal nature of Christianity.

By its very character, Christianity had to break out of the narrow confines of the "old wineskins" of Judaism. The book of Acts sets in bold contrast the picture of a risen Savior with open arms saying "whosoever will, may come" and the timid, hesitant, almost reluctant realization by Peter (and the rest of us)